

No 12

A

S E R M O N,

OCCASIONED BY THE
D E A T H
OF THE

Rev. NOADIAH RUSSEL, A. M.
of THOMPSON;

Who departed this Life on *Tuesday* the 27th Day
of *October*, 1795,

A N D

Delivered at his Funeral, on the *Friday* following.

BY JOSIAH WHITNEY, A. M. *L*
PASTOR OF THE FIRST CHURCH IN BROOKLYN.

Not friends alone such obsequies deplore;
They make mankind the mourner; carry sighs
Far as the fatal *Fame* can wing her way;
And turn the gayest thought of gayest age,
Down their bright channel, through the vale of death.
——— Life's a debtor to the grave,
Dark lattice! letting in eternal day.

Dr. YOUNG.

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S E R M O N

PREPARED BY THE

D E A T H

OF THE

Rev. J. LADIAN RUSSELL, A.M.

THURSDAY

At the ...



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TO

Mrs. ESTHER RUSSEL,

RELICT OF THE LATE

REV. NOADIAH RUSSEL,

HER CHILDREN,

AND THE

CHURCH AND CONGREGATION

IN THOMPSON,

THE FOLLOWING

DISCOURSE,

A TRIBUTE OF RESPECT

TO THE MEMORY OF HER LATE MUCH

RESPECTED HUSBAND,

THEIR AFFECTIONATE, PIOUS FATHER, AND

THEIR VERY WORTHY PASTOR,

WHO, THOUGH DEAD,

YET, PRESENT IN REMEMBRANCE, BY HIS

PAST COUNSELS OF PIETY, EXEM-

PLARY LIFE AND MINISTRY,

SPEAKETH TO THEM,

POWERFULLY THOUGH SILENTLY,

THINGS THAT ACCOMPANY SALVATION;

IS RESPECTFULLY INSCRIBED,

BY THEIR

SYMPATHIZING FRIEND AND SERVANT,

THE AUTHOR.

WILLIAM LLOYD GARRISON
REV. JOHN A. ANDERSON

CHURCH AND CONGREGATION
TWO MONTHS
THE FOLLOWING

TO THE MEMBERS OF THE
TO THE MEMBERS OF THE



TO THE MEMBERS OF THE
TO THE MEMBERS OF THE
THEIR ATTENTION
THEIR VERY

WHO, THOUGH DEAD,
YET PRESENT IN REMEMBRANCE BY HIS
LAST COUNSELS OF WISE

IN THE FIELD AND MINISTRY
STRENGTH TO THEM
POWERFULLY THOUGH

THINGS TWO
IS RESPECTFULLY INSCRIBED

BY THEIR
SYMPTOMS OF LIFE AND REVIVAL
THE AUTHOR



A S E R M O N.



HEBREWS vii. 23.

They were not suffered to continue, by reason of death.

FREQUENT and serious meditations on death become us, who are continually exposed to its arrests. We know we must die, therefore are very faulty in not realizing death, nor living ready for it.

Many, as much as they can, exclude the thoughts of dying, because of the uneasiness which attends them. But if they are necessary and interesting, they are to be admitted, though gloomy.

It is folly to exclude from our thoughts what we cannot prevent taking place. Could we prevent the arrests of death, by not thinking of it, our conduct would admit of some excuse; but this we cannot do. Death will approach us, and take us away. Dust we are, and unto dust we must return.—What man is he that liveth, and shall not see death? Can he deliver himself from the power of the grave? It is appointed unto men once to die.—*They are not suffered to continue, by reason of death.*

death. These scriptural expressions strongly declare our certain mortality.

Must we die?—Then an obedient regard should be paid to those passages in holy writ, which demand devout meditations on death, and strenuous efforts to be ready for it.

Though these meditations may make us sad, yet much real good may be derived from them, and health be drained from the cup which our palates would reject. Death viewed with the eyes of Christian faith will appear less formidable, and its attendant horrors soften into smiles. With the aids of this faith, let us admit the thought that *we are not suffered to continue* in this world, *by reason of death.* As the Jewish priests, of whom the Apostle was speaking in our text, were not suffered to continue by reason of death; so, for the same reason, we, ministers or people of every description, shall not be suffered to continue.

Happy shall we be, if our meditations of death move us to prepare for it.

The scripture mentions a sting which death has, viz. *sin*; this being taken away, death can do us no harm. The king of terrors, deprived of this, becomes a messenger of peace.

The text naturally leads to a discourse of the nature and necessity of death.

Of its nature. Much need not be said to inform us what death is. We all know it to be the separation of our souls from our bodies, the dissolution of our earthly house of this tabernacle. In scripture it is variously expressed. Thus it is termed the *departure of the soul from the body.*—

Going the way whence we shall not return.—Going

to

to our long home—to the house appointed for all living. —By these, and such like expressions, death is intended, which is a dissolution of the union between soul and body—"the completion, as one terms it, of our moral trial: the birth of another being—not the sojourner of time, but the awful resident and possessor of eternity." When death comes and takes us away, then, to allude to the expressions of the wise man in elegant eastern stile, *The silver cord is loosed, the golden bowl is broken, as well as the pitcher at the fountain, and the wheel at the cistern. Then the dust returns to the earth as it was, and the spirit unto GOD who gave it.* Then all our worldly connexions, relations and friendships, cease.—Then our state of probation on earth ends.—Then the period *here* given, for the purposes of moral discipline, and of being educated for another, an eternal state of existence, terminates. And then we shall become inhabitants of eternity, enter on a state of existence new and endless, and which will be happy or miserable, according to the improvement of the present day of grace. They who are *now* wise, shall *there shine as the brightness of the firmament*, be ennobled with an immarcescible crown of glory: but they who have foolishly, wantonly lavished their talents to the purposes of impiety, must *lie down in sorrow, be covered with shame and everlasting contempt.* I proceed to discourse, 2dly, Of the necessity of death.

Man at first was made in his MAKER's likeness, both as to *purity* and *immortality*; and had he not lost the *former*, he would have kept the *latter*.

The time need not be spent in a critical and curious enquiry into the texture of the human body,

as first formed and fitted for immortality, nor in to the destination of man, had he kept the place assigned him by his Maker. It is enough to say, that HE and his posterity would probably (having answered the end of their being sent into this world) have been removed to some better state, with enlarged capacities, and consequently capable of larger measures of happiness. But however great and distinguished the privileges of his innocent incorrupt nature were, he soon forfeited all claim to them, by abusing that freedom of action with which he was endued. A train of very unhappy consequences followed his apostacy. Among these the dissolution of the earthly house of his tabernacle is to be reckoned. He, and also his posterity, became mortal, liable to death. His sin introduced the seeds of death, "which pass by a stated invariable process from growth to maturity, and from maturity to decay," till death arrives, and takes them away. Then their bodies return to the dust from which they were taken. The sentence of death upon mankind, with only two exceptions, has been executed on all in ages past, and will be on all who are now alive, and who shall yet be born, excepting those who shall be found alive at Christ's second coming, when this *last enemy shall be destroyed*. In this world men *must needs die*. For them to die is as necessary a condition of their nature as to be born. No effort of human art or power can possibly prevent the separation of their souls and bodies. As past generations, having accomplished their appointed time on earth, have died, given place to us; so we of the present generation, having accomplished as hirelings

lings our day, must give place to the next coming one, pass away, and be here seen no more. Persons of all ages and characters—the small and great—the righteous and wicked—the young and old, are going to their long home. None are privileged with an exemption from the grave. There is no discharge in that warfare. “Are we enamoured of beauty, or charmed with virtue; do we admire superior science, or transcendent talents; are we so puerile as to respect the glitter of wealth, or base enough to despise the sordidness of poverty; are we so weak as to envy the pre-eminence of station, or timid enough to dread the insolence of power? Let us wait; and, if our lives be prolonged for a few years, those creatures of our feverish dream will vanish from our sight—the animated forms—all that was adorned, or was dignified, or was degraded, will be gone to one place: they were all of dust, and shall all be turned to dust again.” The consequence of such a contemplation of death’s certainty and necessity, especially when verified in the mortality of pious, kind, provident parents, or children distinguished by an assemblage of amiable qualities, or lovers, and friends dear as our own souls, the joys of our hearts, the delights of our eyes, may be gloomy and distressing. And if under the heart-felt stroke *our heads are as waters, and our eyes as fountains of tears*, we need not be ashamed. Jesus’ weeping at the grave of his friend Lazarus, justifies the sympathetic tear in all his followers, on similar occasions. *Heaviness*, the usual attendant of such funeral solemnities, may be increased by the re-

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membrance that we ourselves must die, shall *not* be suffered to continue, by reason of death; but if it is not excessive, it may be useful, by quickning us to number our days, and apply our hearts to wisdom.

In some instances the fear of death is excessive; then the aid of religion and philosophy should be called in, to check and regulate it. It has weakened and ruined some by its excess. Its deficiency has proved very prejudicial to others. Whether more is to be apprehended from the former than the latter, is a question with me not easy in its solution. Some all their life time through fear of death have been subject to bondage, and been very unhappy. Others, through a want of an awakened impression of their frailty and mortality, have cared little or nothing about the eventful scene of death, have been *wicked overmuch*, and gone down to the grave heavy laden with guilt, to receive the wages of their iniquity.—Happy they, who by the Redeemer are delivered from its excessive fear.—But miserable they, who, through want of it, hasten to impiety, *as the horse rusheth into the battle*. The fear of death, well regulated, not suffered to increase to the perversion of reason in its proper exercises, is useful. Extravagant, outrageous passions by it are checked, and some sinners restrained from being *wicked overmuch*. Were there no terrors of death to take hold on them, would not the number of those *who do evil with both hands earnestly* be greatly increased? And violences of the deepest malignity stalk uncontrouled? “And man be given up, helpless and unprotected, to that fiercest of savages—man?” Take away the
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the fear of death, and future punishment, the magistrate's controul over the lawless would at once be weakened, and every one convinced, that no substitutes could be found equally forcible to restrain and bound human rage and wrath.

In sacred writ we are told, that by *one man sin entered into the world, and death by sin.* This one man was charged by his Maker, not to eat of the tree of knowledge of good and evil, upon pain of death. *In the day thou eatest thereof, thou shalt surely die. Dying thou shalt die.* Disregarding this prohibition, he ate, the penalty followed—he was subjected to death—so were his posterity.

GOD determined, should this prohibition be disregarded, that man should die. Hence the Apostle to the Hebrews said, *it is appointed unto men once to die.* And hence also it may be said that death is necessary, necessary by the appointment of GOD.

Mankind having lived the time allotted them in this world, must leave it. Why they must, will appear from the following observations.

They must die, go hence to give an account of their conduct in this world. A judgment day is as much appointed as the day of death. The scripture, after saying *it is appointed unto men once to die*, immediately adds, *but after this the judgment.* GOD has appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. That a day is appointed in which GOD will impartially render to mankind according to their conduct in this world, is a conclusion which reason deduces from the consideration

of his perfections. As Governor and Judge of the world, he must observe the behaviour of his subjects; and being just, he must impartially distribute justice, and distinguish the good from the bad, by different allotments of rewards and punishments. GOD has invested men with a power over their own actions, made them free agents. In the right use of this power consists virtue; in the abuse of it, vice: which liberty to do right or wrong, qualifies them to be governed by laws, and makes them capable of rewards or punishments. In the day of account, the wicked are to be judged, and condemned for their ungodly deeds—the righteous to be acquitted. GOD in his word has threatened the impenitent with future punishment, promised the righteous the rewards of grace. These persons of different characters must die, to receive the fruits of their doings, the wicked eternal punishment, as threatened—the righteous eternal life, as promised.

The faithful followers of Jesus must be conformed to him in his death. He passed through death to glory. And should not they be conformed to him in this? Should the disciple be above his master? or the servant above his Lord?—It is enough that they be like him. Did Christ die? Was his body laid in the tomb? Was he hereby made perfect?—In these things his disciples must follow him, as they themselves would hope to be made perfect, and be admitted to glory, as he was. Their bodies must be laid in the grave, as his was, in order to their ascending to glory, as his did.

Complete

Complete freedom from sorrow and suffering is promised in scripture to the saints of the Most High. In this world they cannot find it. *Many are the afflictions of the righteous. In this world they have tribulation.* Mankind are born to trouble as the sparks fly upward: even the best of them many times have a large share of it, nay larger than the worst. A complete discharge, or exemption from it, they will not find till mortality shall put on immortality. Death is the way to this perfect freedom, the glorious liberty of the sons of GOD.

Of it they will be made partakers, when they come into possession of the everlasting habitations. But they must die before they can take possession of these. As soon as this important event takes place, they will find the fulfilment of that declaration in holy writ: *GOD shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.*

Saints also must die, that they may sin no more. At death the dominion of sin over believers is broken, completely taken away. While in this world it remains attend them, and very often sorely vex them, striving to regain its lost dominion; but it shall not reign over them, for they are not under the law, but grace. The body of sin in them is destroyed, it has received a mortal wound, its habits, its inclinations are weakened, and will be more so, till the conquest over it shall be complete. At death it will be so. *He that is dead is freed from sin.*

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It was sin that brought death into the world, and it is death only that can carry sin out of the world.

The dissolving the union between the souls and bodies of believers, by death, is dissolving the union between them and sin. Die they must, before they can find the world where there will be no sin.

From these considerations the necessity of death may appear. The improvement of the subject follows.

Such a discourse as this confessedly is gloomy. The thought, that *we must needs die*, leave the world, the *only world* and objects we have ever seen, been acquainted with, accustomed to, strikes us disagreeably, makes us sad. A concurrence of circumstances may be enumerated, which serve to render the avenues to the grave formidable.—Such as death's usual harbingers, painful wasting disease.—The agonizing conflict with the KING of TERRORS in the act of dissolution.—The closing of the eyes in death.—The ceasing of the tongue to speak—of the heart to beat, and of the feet to walk.—In a word, the whole machine standing still—its movements no more.—The ending of all worldly pursuits—taken from friends and relatives near and dear—going to an unknown *somewhere*, where what we shall be we now cannot tell. These things realized are often very distressing. The thought that time with us presently shall be no more—that whilst others may be allowed to stay here longer, and busy themselves in human affairs, our bodies must be lodged in the dark and lonesome mansions of the grave, the land of darkness and the shadow

shadow of death, and the uncertainty of the final condition of our souls, often bears hard upon us, and depresses us. With such feelings *Hezekiah* was much troubled when he was directed to set his house in order, and prepare for the conflict with the king of terrors. The painful tumult of his thoughts discovered itself in the language he used on the sad occasion. *I said in the cutting off of my days, I shall go to the gates of the grave, I am deprived of the residue of my years. —I said, I shall not see the Lord, even the Lord in the land of the living—I shall behold man no more, with the inhabitants of the world.—Like a crane or a swallow, so did I chatter—I did mourn as a dove—mine eyes fail with looking upward.—Lord, I am oppressed; undertake for me.* Such feelings, which spring from the conviction of the certainty of death, are more or less distressing, according to the prevalence of hopes or fears respecting futurity. If affection to earthly things, the objects to be left behind at death, is greater than to heavenly things, then the thoughts of leaving them forever will be peculiarly troublesome. For having no riches better than this world can give, the heart must sink when it finds them failing and gone. Well may the sinner's *heart tremble, and be moved out of its place*, at the approach of that event which forever separates him from all that has been dearest to him, all that he has depended upon to make him happy. The failing or perishing of a supreme object of hope or trust deeply wounds and disquiets the soul. Well may death be feared by him “who has thrown
“away on earth the purchase of heaven: who
“has libelled his Creator by the abuse of his
system

“ system of beneficence : who, on the fair sheet
 “ spread by the hand of GOD, has written vio-
 “ lence, impurity, or fraud ! Annihilation to
 “ him would be next to Paradise ! To him death
 “ associated with eternity must be too terrible
 “ for the thought : in its approach, it must wi-
 “ ther him to the inmost fibre of his heart, and
 “ drink up the last poor drop of his spirits !”

Well may *he* also tremble in the near view of
 death *who* has contemned GOD, his laws and or-
 dinances, been careless, unreflecting, lived in
 luxury and sensuality, has suffered year after year,
 and Sabbath after Sabbath, to pass unimproved
 for saving purposes, never saying *what shall I do*
to be saved ? And who has made *light of Christ,*
trodden him under foot, counted the blood of the co-
venant wherewith he was sanctified an unholy thing,
and done despite to the spirit of grace. In a word,
 all, of whatever age or character, who have per-
 verted, prostituted, lavished or hidden their ta-
 lents, have reason to fear the arrest of death ; for
 having neglected the things of their peace in the
 day thereof, and dying without repentance, they
 must go away into everlasting punishment. This
 is the portion of them who *know not GOD, and*
obey not the gospel of our Lord Jesus Christ.

But with the good man, the true Christian, it
 will not be so. Having exercised repentance to-
 ward GOD, faith toward Christ, and followed
 after holiness, he is prepared for death. Through
 the influences of the holy spirit, his soul has
 been formed to the love and practice of all good-
 ness, and prepared for heaven. By devout me-
 ditations on death and the grave, his remaining
 imperfections, corrupt passions, mistaken pride,
 false

false hopes, and ill-directed wishes, have been checked and mortified. By *these* his virtues have been increased, matured and sublimed. By *these* his hopes, which lean on Christ, *the rock of ages in the sea of time*, flourish, and will flourish with increasing strength, till he shall lay hold on eternal life. The consideration that *he is not suffered to continue, by reason of death*, instead of filling him with horror and surprize, as it does the sinner, animates him in the way of holiness to secure a title to the *inheritance of the saints in light*. In doing so he finds not only the security and improvement of his integrity, but a relish also for *the life that now is*, not inconsistent with its labours, duties, and innocent amusements.

The recollection that *he cannot continue, by reason of death*, he finds useful when attending festival occasions, and seasons of amusement: for in the danger of gay, flowery scenes, it serves to guard him against excess, and gives that moderate, temperate chearfulness, which, as the scripture expresses it, *doth good like a medicine*; it preserves him from the *mirth and laughter of fools*, the former of which ends in heaviness; the latter is vanity, and will be succeeded by sorrow of heart. The devout, the religious person only can be happy in death. A happy death is the result of a pious life. We must live the life of the godly, as we would with reason hope that *our latter end might be like his*.

Thankful let us be for Jesus Christ, who has brought light and immortality to light, through the gospel. By him we are assured, that although we must die, *are not suffered to continue, by reason*

of death, yet shall live again, live in our whole persons. At death our bodies return to dust, and our spirits to GOD who gave them. These bodies are to be quickened and raised, our souls are to be united to them. Then we shall be happy or miserable forever, according as we have done good or evil. No so happy a change in human affairs ever took place, as that which *the day-spring on high* effected, in discoveries respecting GOD's government of the universe—the redemption of the human race by his Son—the raising their bodies after death—and their final condition in bliss or woe, according to the good or evil of their actions in this world.

Before this dispensation of grace and light, the nations walked in darkness.—But now, *through the tender mercy of our GOD*, a great light has arisen, and we are favoured with special advantages for knowing and doing our duty, and obtaining a title to the glories of immortality. *A good hope through grace* that this title is good, will give fortitude in the article of death, and enable us to say, *Though we walk through the valley of the shadow of death, we will fear no evil.*

Nay, may I not further with propriety add, that the faithful servants of GOD, in this last conflict of nature, have reason to hope for support from the FATHER OF MERCIES in so severe and trying a situation. Will not this FATHER pity these his children? Secretly recruit their strength in this painful struggle? Will he not direct his angels to comfort them, and convey their spirits, unhurt by the fall of their earthly tabernacles, to his house on high, where
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are many mansions? May they not hope for such strong consolation as shall enable them to pronounce harmoniously that song of triumph, *O death, where is thy sting? O grave, where is thy victory?* Thanks be to GOD which giveth us the victory, through our Lord Jesus Christ. Saints, thus aided from on high, may sit and sing themselves away to everlasting bliss. Fellow Christians, do we not devoutly wish that such may be the close of our lives, and such our entrance into the eternal world? The nature, the necessity, and the certainty of death, have employed our thoughts at this time, and the occasion demands such an attention thereto as will be for our profit.

The mournful, affecting death of Mr. RUSSEL, who for many years has been the very worthy Pastor of the Church of Christ in this place, whose funeral we are now attending, reads us a solemn lecture upon the preceding subject. It tells all of us, of every age and character, that *we shall not be suffered to continue in this world, by reason of death.* It would be inhuman, unnatural, not to be affected with such an instance of mortality as this. I feel myself very sensibly moved with it. It is my duty to mourn with them that mourn.

From an early, long, and particular acquaintance, I had reason to esteem him. From a late fraternal visit of several days which he made me—from free unreserved conversation respecting himself—the failures of his bodily and mental abilities—his years, balanced with hopes of a blessed immortality—my esteem of him was increased, and charity led me to believe, that he was a good

man—a good minister of Jesus Christ, and would, whenever removed by death, receive the rewards of a faithful servant.

Should I attempt a more particular portrait of him, and was in some measure able to give it, my affection for him might lead to a suspicion whether it would be drawn with that impartiality which ought always to be observed on such occasions.

To be wholly silent might be criminal, therefore I would mention some things of him, which I trust will meet the approbation of all who were well acquainted with him. His mental powers were excellent.—These, assisted by a liberal education, enlarged by an extensive acquaintance with men and books, and sanctified as we believe by the grace of GOD, qualified him to be greatly useful in his day and generation.

He thought and reasoned well—was careful and critical in examining things—capable of forming a good judgment—agreeable and edifying in conversation. His house as well as his heart were open to friends and acquaintance, to all who were entitled to the comforts of hospitality. He was a lover of mankind—faithful in his friendships—ready to do good and communicate.

As a minister of Jesus Christ, charity leads to the

Mr. Russel was the son of the Rev. William Russel, of Middletown—was there born on the 24th day of January, A.D. 1729—was educated at Yale College—received the honours of that University in the years 1750 and 1751—was ordained to the work of the ministry in Thompson on the 9th day of November, 1757—and discharged official duties, with a very few interruptions, till about a year before his death.

the belief that he was faithful to Christ his divine master, and to the souls committed to his charge.

His sermons were plain and serious, judicious and pungent.—His thoughts were selected with judgment, and methodically disposed.—He amused not his hearers with useless subtilties, and barren speculations, nor vexed them with the strifes of words, unprofitable and vain.—He received not for doctrines the commandments of men, owned none for his master but Christ.—His religious sentiments were formed by GOD's word, without any servile attachment to sects and systems.—He urged all to *work out their own salvation with fear and trembling*, from the encouragement that *GOD worketh in them to will and to do of his good pleasure*.—He urged the necessity of using the means of grace, in order to hope for the concurrence of the divine blessing.—He was a man of prayer, and had an acceptable gift in the discharge of this duty.

He was a steady, able advocate for religious and civil order, and studied the things which made for peace.

He was exemplary in relative duties, an AFFECTIONATE HUSBAND, a TENDER PROVIDENT FATHER. He looked well to the ways of his household. He trained up his children in the way they should go, and was a pattern to them in Christian and moral virtues.

Such was he.—But he is here no more; *he was not suffered to continue, by reason of death*. Under his infirmities and growing decays, he was attentive to the use of prescribed means for the recovery

covery of better health—was frequent in journeys, hoping to obtain the wished for end. With this view, *last week* he, with his consort and son, entered on a journey, but was not suffered to proceed far; *GOD* brought down his strength on his journey, and shortened his days.* From home he was called to die by a sudden *paralytic stroke*. These things are affecting to the family; but, considered as appointed and ordered by *GOD*, they will hold their peace.

And let the consideration of the hand of *GOD* herein serve to quiet you, Madam, the sorrowful relict of the deceased man of *GOD*. You find the death of your nearest, dearest friend on earth, a trial peculiarly heavy, hard to be borne. The suddenness of his death, and from home, among strangers, you consider as aggravating circumstances; but let not *these* too much swell the tide of grief. Consider, that he died at the right place,

* That the reader may have more particular information of the circumstances of Mr. Russel's death, the following is taken from the *Norwich Packet* of November 19.

Died, at Mendon (Massachusetts) on Tuesday the 27th ult. the Rev. NOADIAH RUSSEL, of Thompson, in this State, in the 66th year of his age, and 38th of his ministry. On the Thursday preceding, Mr. RUSSEL, his consort and son, entered on a journey from their house towards Boston; proceeded leisurely; arrived at the Rev. Mr. ALEXANDER'S, in Mendon, on the following Monday, P. M. Towards evening sat down at table for refreshment. There Mr. RUSSEL was suddenly visited with the *apoplexy*, and continued with little or no sense or motion till about 11 o'clock the next evening, when he expired. His remains were brought back to Thompson, and on Friday interred. On which very mournful occasion a sermon was delivered by the Rev. JOSIAH WHITNEY, of Brooklyn, from Hebrews vii. 23.—*They were not suffered to continue, by reason of death.*"

place, at the right time. It must be so—~~for~~ GOD, a being of infinite wisdom, has done it. Whatever he does, is right done. It becomes you to strive for such a temper of mind as the Psalmist had. Psalm xxxix. 1. *I was dumb, I opened not my mouth, because thou didst it.* You have reason to hope that the better part of him, who has been your dearest earthly friend, is now with Christ, beholding his glory, reaping the rewards of fidelity. You believe that his body, which is soon to be deposited in the grave, will in the great rising day be quickened, made like Christ's glorious body, and then in his whole person be forever with the Lord. You also believe, that if you may have a part in the first resurrection, the resurrection of the just, you will be made a joint partaker with your departed friend of the joys and glories of immortality. Check therefore the sallies of immoderate grief. Let your mourning be bounded by Christian decency and moderation. We wish you supports divine, even the consolations of GOD, which are not small, and that the present affliction may serve to prepare you for that blessed world where GOD shall wipe away all tears from your eyes, where there shall be no more death, neither sorrow nor crying, for the former things are passed away.

May you, the children of the deceased, suitably lay to heart your father's death. You have our sympathy, and prayers that GOD Almighty may bless you, be your heavenly parent, and abundantly make up to you the loss of your earthly father. Be thankful that GOD spared him so long to be the counsellor and guide of your youthful

youthful days, as well as riper years. Refuse not the consolation which arises from the exemplary life of your deceased parent; copy it, be followers of him as far as you have reason to believe that he followed Christ, that so you may sleep in Jesus when you are called to die, as you hope he does. Choose and practise that divine religion which he preached and practised, and may you derive comfort from it in the near views of death. And is your earthly father gone to receive the rewards of a faithful servant from his GOD? Then seek and serve your father's GOD. If you thus do, then in the article of death you will die in peace, and go to his GOD, and your GOD, and be happy together through endless ages.

In behalf of the absent sisters of the deceased, it is devoutly wished, that they might be prepared to receive for their profit the affecting tidings of their brother's death, and the voice of GOD in it, saying, *be ye also ready*. Happy will it be for them if this is sanctified, and serves to make them habitually and actually ready for their departure hence.

The funeral we are attending may be improved for the profit of the church and people of GOD in this place. It should be their prayer that GOD would sanctify their Pastor's death to them.

You, my brethren, must give an account how you have heard, received and improved the messages of heaven, which from time to time have been brought to you by your late Pastor. Have any of you by means of his ministry been brought out of darkness into marvellous light?

Passed

Passed from death unto life? Been born again? Such will retain a grateful remembrance of him, and will thank GOD that he was an instrument of their conversion. Are there others who have not been benefited by his ministry, who have not regarded him as *the messenger of the Lord of Hosts*, or who have *evilily intreated him*; let them repent, lest the Lord, who sent this servant to them, should be angry at their unkind treatment of him, send leanness into their souls, and swear in his wrath that they never should enter into his rest.

Let your waiting eyes be to the great almighty Head of the Church, for *another* of his ascension gifts, to supply the place of the removed ONE.

And GOD grant that you may soon have ONE set over you in the Lord, who shall be a good minister of Jesus Christ.

The present providence is a speaking *one* to us, the ministers of Christ. The death of our *dear brother* tells us that we shall *not be suffered to continue, by reason of death*. Through the long-suffering of GOD we are yet allowed a place in his vineyard.—Work, important work, we have to do in it. We have not only our own souls to care for, but the souls of others. Our time of service, at longest, will be but short. To redeem it therefore for our own and others' salvation, is our indispensable duty. Can we help, in this train of thought, looking forward to the time of our departure? And by it be quickened to do with our might whatsoever our hands find to do, faithfully declare all the counsel of
D GOD,

GOD, that so we may be *pure from the blood of all men*—die in peace, and receive the reward of faithful servants.

A few words to this numerous assembly will close the discourse.

Fellow mortals—We shall not be suffered to continue in this world *always*, nor *long*, by reason of death.—Time is on the wing, and will soon end. Presently, we know not how soon, we shall exchange this for another world, and become inhabitants of eternity, which will be happy or miserable, according to the good or bad improvement of the present day of grace. Be it then our care to live for a *blessed eternity*.

The glorious gospel of the blessed **GOD** tells us how to live, and find it. By obeying this gospel, it will be ours. A laudable, generous contempt of death, which is the effect of a lively, victorious faith in the Redeemer, and things invisible, should be the object of our warmest pursuit. This will elevate our souls above the present dying world, and prevent immoderate fears of death. In this connexion it may be well to remember, that this *laudable contempt of death* is very different from that stupid unconcern, and heedless indifference about death, which some *philosophic infidels* pretend to have. This, then, let us guard against, as highly criminal. It is a solemn thing to die—to leave every thing we are here acquainted with, and go to a world where we must be judged, and be forever happy or miserable. Impressed with this thought, let us live as the grace
of

of GOD teaches; that so, when we can converse
no longer here, by reason of death, we may find
the building of GOD, the house not made with
hands, eternal in the heavens.

AMEN.



17
The following is a list of the names of the persons who have been elected to the office of the Board of Directors of the American Association of University Professors for the year 1911-1912.

